

**BUILDING A BIBLICAL- FOUNDATIONAL FRAMEWORK
FOR *MAKA-DIYOS* CORE VALUES OF THE DEPARTMENT OF EDUCATION:
A STUDY ON BIBLICAL FRAMEWORK OF EDUCATION**

By

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Capstone Project Approved Proposal**Name:** Jesus S. Cajilig**Student ID#:** 20168006**Expected Graduation Date:** May 28, 2022**Working Title of Project:** Building a Biblical-Foundational Framework for *Maka-Diyos* Core

Values of the Department of Education: A Study on Biblical Framework of Education

Faculty you have consulted for this project: Dr. Boyet B. Lisbe, Dr. Ricky Recodo, and Dr. Susan Cuambot.**List the courses you've taken at CGST that you will be integrating into this capstone project:** Christian Counseling for Teachers for Educators, Evangelical Theology for Educators, Philosophy of Christian Education, Educational Foundations, The Theology of Christian Education, Old Testament and New Testament Survey, Hermeneutics, and Biblical Theology**Capstone Description (350 words):**

For over five years of service in the Department of Education, the writer had this one important observation that the *Maka-Diyos* core values seems to be overlooked and needs to be emphasized more in the programs' implementation of the department education. Though this core values had been much integrated in the context of the subject area of *Edukasyon sa Pagpapakatao* alongside with Social Sciences subject areas still not enough to attain such transformative life. Along with this observation the writer does not find any significance biblical-foundational basis to support this specified and identified *Maka-Diyos* core values. Therefore, as a student of Bible school, it is the aim of the writer to gather biblical evidences within the context of biblical theology and biblical interpretation to provide a scaffolding biblical-foundational framework for this *Maka-Diyos* core values of Department of Education. This

biblical-foundational framework is not merely descriptive of what the Bible says about education but a prescriptive of what the bible mandates about education, particularly in this area of *Maka-Diyos* core values. In other words, these consolidated and suggested biblical-foundational framework which will be introduce in the later part of the study should be applied both in theory and practice of *Maka-Diyos* core values. And eventually, this biblical-foundational framework will serve as a reference and guide for faith-based implementation of *Maka-Diyos* in *Edukasyon sa Pagpapakatao* subject area. Also, this could be an aid in crafting a curriculum that would be beneficial in the teaching and learning process in *Edukasyon sa Pagpapakatao* and other across subject areas like for example in Social Sciences. Likewise, this framework would become a standard basis of why *Maka-Diyos* core values would have an important role in developing, molding, shaping, and enhancing the values formation program for both teachers and learners to attain such real transformative life. And here are the questions that writer would like to address throughout the study:

- What the bible says about education in relation to salvation and Jesus Christ as teacher?
- What are specific biblical-foundational passages to form the framework of *Maka-Diyos*?
- What are the implications of this biblical-foundational framework to the understanding of the *Maka-Diyos* as core values of Department of Education?
- How this biblical-foundational framework of *Maka-Diyos* impact the system of education of the Department of Education?

Approach and/or Methods (350 words):

First of all, the writer would conduct a deep research on the biblical framework of education. Wherein, the knowledge of the writer in biblical interpretation like hermeneutics and

exegesis will be useful during the process of the research. Likewise, the writer's knowledge in theological and philosophical foundation of education and in biblical theology could provide a guidance for the good flow of information in the duration of the research and gathering of evidences. Secondly, the writer would like proceed on analyzing the related literatures, materials, and evidences from the different references gathered by writer. A thorough examination and investigation of evidences or data gathered could expound the writer's profound understanding on the target study. Lastly, the writer would critically evaluate the significance and connection of this study while developing a biblical-foundational framework of *Maka-Diyos* core values of Department of Education.

Timeline

February 11 th	- Submission of the Capstone Proposal
February 1 st - 28 th	-Gather data and evidences
March 1 st - 31 st	-Data Analysis, Evaluating and Writing
April 1 st – 11 th	-Submission 1 st Draft and Proofreading
April 12 nd – May 15 th	-Editing, Correcting and Rewriting
May 16 th	-Submission of a Final Copy and Oral Report of the Study

Outline

I. Introduction

The Philippines as known in the entire region as the only Christian nation, however, it comprises of pluralistic religious perspectives with regards to education. Ideally, it is very important and essential for the Department of Education to engage to such pluralistic

perspectives in implementing its programs and projects so that to accommodate and to cater all sectors of people living in the country, without any issue on biases. However, the downside of this endeavor is to build and generate a very general understanding of education. In which the basic elements of education such as faith, hope, love, worship, holiness, service, and community have been always put aside and behind in all dimensions of the implementation of any programs. Though there are many proponents that able to uplift the value of education in the country still those elements mentioned above are out of picture most likely in the context of *Maka-Diyos* core values of the department. In relation to this, education provides a standard based on a confusing plurality of educational theories through the mandates of whoever in the authority and needs of contemporary society, without even considering the real essence and true purpose of education.

The term education according to Wikipedia, it is the process of facilitating learning, or the acquisition of knowledge, skills, values, moral, beliefs, and habits. In other words, education has always brought a big impact to the lives of everyone who able to have access on it, whether it is in formal or informal way of acquiring this kind of right and privilege. It is a prominent idea that education can mitigate the central problems of the society. Definitely education has the capacity to be a factor of change of a chaotic and evil society. Education then is very valuable to the development of whole society and the whole being of individual who rightfully receive on it. So far, for the Department of Education has very clear and long-term commitment to accomplish and implement what are in the mission and vision statements inclusive the core values of the agency. Alongside with this commitment a very important core values of the department as a researcher had noticed have been left out and put aside during the implementation of any programs. What the researcher is referring for is the *Maka-Diyos* core values of the Department of Education.

Maka-Diyos as an embodying common core Filipino values has been forgotten and put aside even in the context of education without properly acknowledging and identifying its role in the framework of education especially for secular. Though *Maka-Diyos* is highlighted however, this core values have been no clear foundation why it has been considered or labeled as *Maka-Diyos* as one of the core values of the department. Despite of that deficiency, the Department of Education for sure operates a system of education that revolves and embraces the core values of *Maka-Diyos*. However, as a student of Bible school it is very important to identify, quantify and amplify the biblical-foundational framework of this *Maka-Diyos* core values of the Department of Education. Because the writer believe that the only foundation of all knowledge and learning is the fear and reverence to God as revealed by his son Jesus Christ. Likewise, the bible or words of God could be the only means of establishing, perpetuating and developing the virtues for the young mind of the rising generations. And this is the most interesting way to nurture, admonish and shaping the learner to the increasing knowledge about faith, hope, worship, holiness, service, love and be in the community.

II. Background

A. A Theology for Christian Education

This book is authored by James R. Estep, Michael J. Anthony, and Gregg R. Allison. The book answers the question “What makes Education Christian?” in which the authors had established that the guiding premise of this book is distinctively Christian not only in the content of education but to the overall approach to education within the church. This book is much

related in this study in the context biblical -foundation of education and the implications of theological concepts in education.

B. Foundational Issues in Christian Education: An Introduction in Evangelical Perspective.

This book is written by Robert W. Pazmino. In this book the author explored much in the different dimensions of the foundational issues in Christian Education. Throughout the exploration, this book revolves in the integration of theological, guiding principles, and practices of Christian education. The book has relation to the study for a single reason, the book particularly from chapters one and two which has a discussion on the biblical and theological foundation of education.

C. The Seven Laws of the Learner

This book is authored by a well-known speaker and educator by the name Bruce Wilkinson. The book frequently discusses the content of education and has a primary focus on the teaching -learning process, an idea of relationship between teacher and learner. So, the book highly emphasized on how teacher successfully deliver the content of education to the learner, Wilkinson able to established that perfect system. The 7 laws of the learner are a step by step way of how to deliver the lesson or content effectively to the learner. Also, this book has a great deal in relation to the study on biblical framework of education specifically in the aspect teaching - learning process, wherein there is a huge correlation in the educational system of Department of Education in terms of quality education, quality teachers and quality learners.

III. Body

A. Development of Biblical Framework of Education

a. Education in view of Salvation

Throughout the biblical history, the message for redemption of humanity plays a big role in God's revelation and eternal plan. According to Gregg R. Allison, the drama of salvation is an all-compassing phenomenon. It involves God's gracious and powerful work to rescue his created yet fallen people from sin and its penalty through the person and work of Jesus Christ, and the human response to this divine initiative (Allison, 203). In context, despite the fact that humanity had been separated from God's presence because of man sin, God had chosen and initiated a solution through His beloved son Jesus Christ. God acted for the salvation of humanity and he disclose himself through the proclamation of the gospel to the people for repentance and divine calling to respond in saving faith. In the process of divine calling of God, education has important part to play for the people to hear and learn about this good news which God has revealed. For Allison, the basic story line of the Bible -creation, fall, redemption, and consummation-needs to be told honestly, creatively, passionately, relevantly, clearly, winsomely, and urgently to any and all who will listen (Allison, 224). Practically speaking, in this juncture the goal of education is to point everyone to a transformative life and to correspond to the original design of God for humanity.

The bible is very clear in Book of Genesis, that God "saw everything that he had made, it was very good", (Genesis 1:31 ESV) it is because everything he was created corresponds exactly and completely to the Divine design and His purpose. The same principle applies when God said "Let us make man in our image, after our likeness" (Genesis 1:26 ESV) that in life, humanity as an image of God should reflect or mirror his divine design and purpose. The author of the Book of Psalm conceded on this view so he wrote that human beings are fearfully and wonderfully made (Psalm 139:14, ESV). In contrary, as James Estep commented, same human beings are also

frightfully and tragically fallen creatures (Estep, 186). For Estep, as fallen creatures by means of the transgression committed by the first of human beings, so the entire humanity inherited the original sin. This original sin has two aspects, original guilt and original corruption which eventually lead to the perversion of the image of God. In this perversion and being a fallen humanity, human beings became limited in what they know and pursue education to further their knowledge (Estep, 191). In a Christian perspective this statement is a profound claim that education able to facilitate humanity to God-given change of heart, wherein human sinfulness demands for education because after the fall the image of God in man had been distorted. So, it is God's working through education, by means of teaching, preaching, mentoring, training and equipping that humanity through grace able to have conformity back to the image of God. And this is one of the most important reason why despite of the fallenness nature of humanity still God through the atonement of Christ revealed his divine plan for the salvation of humanity that is to restore humanity for total transformation and fully conformation to the image of him. According to Estep, the concept of human dignity and depravity are should be the focus of education because these two realities have implications to Education. And he added that what it means to be human and fallen is one of the most influential factors in developing an approach to education that is decisively Christian. (Estep, 179).

Well, the writer of this study does not really mean to Christianize the system of the education in Philippines, what the writer always pointed out throughout the entire pursuit of this study is to create a biblical foundation for the *Maka-Diyos* core values of Department of Education. In this line of thinking the framework of *Maka-Diyos* core values thus the writer trying to build up in this study should be aligned to what the scriptures told about the creation, fall, redemption and consummation of humanity. So, considering the centuries established

system of Department of Education, it is time to share and offer a kind of provision particularly on the *Maka-Diyos* core values for the benefit of teachers and learners who are claimed to be Christians and even to unbelievers. The writer of this study is certain that in giving instructions specifically in the subject area of *Edukasyon sa Pagpapakatao* having this framework with the emphasis of the words of God could facilitate understanding of salvation which eventually to repentance and a transformative life to the learners, teachers and authorities. According to Bruce Wilkinson an author of “The 7 Laws of the Learner”, he noted that to repent means to change one’s mind. In modern terms, we call it a paradigm shift, which means a new frame of reference or pattern thinking (Wilkinson, 5). In the next segment of this study is the discussion of education in connection to the teaching ministry of Jesus Christ, where there were many events and evidences of paradigm shift happened in Jesus’ approach of teaching towards those people who listened to him due to his character, lifestyle and unique methodology in teaching.

b. Education in view of Teaching Ministry of Christ

The gospel narrative accounts for Jesus Christ have parallel concepts with regards to incarnation, death, resurrection, ascension of Christ. Likewise, in the life and earthly ministry of Christ particularly in his teaching ministry, each author of the gospel narrative accounts describes Jesus Christ as a teacher. In an out loud call and advocacy of education, it is very relevant to take a quick survey of the character of Jesus as a teacher. And it is also much encouraging to foster his strategies, methods and approaches in teaching. It is noticeable from the gospel narrative accounts for Jesus that his methods of teaching create a paradigm shift that causes anyone to liberate and have a complete repentance from sins. This is also an explicit goal of education, to liberate anyone from any unlikable status of life and to uplift everyone’s standard of life to and for the highest purpose. As what Robert W. Pazmino wrote, education is

characterized by teaching and learning that result in the liberation of the persons (Pazmino, 25).

Michael A. Anthony made a point that the combination of Jesus' lifestyle, inherent authority, and unique methodology captures his hearers' attention (Anthony, 138). For example, in the narrative wherein Jesus were having a conversation with his two disciples on the road to Emmaus (Luke 24: 13-35), evidently in that narrative there some key components of Christ methods of teaching namely by asking questions to draw discussion, telling the truth to rebuke, giving clarification, doing a role modeling and allowing response to learn. Using the words of Geerhardus Vos, he wrote, Jesus has become a teacher like every eminent teacher (Vos, 375). And as an eminent teacher in his time, Jesus knew how to relate, adapt, and communicate in a personal way with deep compassion to different kind of people he encountered and mingled.

In relation to *Maka-Diyos* core values, Michael Anthony commented that being able to articulate one's understanding of the deity, humanity, earthly ministry, and work of Christ is essential to one's spiritual maturity (Anthony, 130). For one reason, as Pazmino explained that God is the author and discloser of all truth, both teachers and students alike stand under this truth. God call teachers and students to understand, grow in, and obey God's revealed Word (Pazmino, 20). Having said this not to deviate to any line of concept here, the writer is so certain that there are passages in the scripture where it is used to refer to Jesus Christ as God. According to Wayne Grudem he wrote, we may summarize the biblical teaching about the person of Christ as follows: Jesus Christ was fully God and fully man in one person, and will be so forever (Grudem, 543). Jesus Christ as God and man at same time, make him truly a master teacher. Following Jesus as the master teacher, applying it to the system of education particularly with regards to *Maka-Diyos* core values, this would confirm and reflect what kind of educational framework thus the writer trying to build concerning for the foundation of *Maka-Diyos* core

values. Obviously, the bottom line of connecting education to the life and teaching ministry of Jesus is to build a biblical foundation base on Jesus' character, lifestyle, inherent authority and unique teaching methodology to be use as a model for learners, teachers, and even authorities of the Department of Education in the implementation of the *Maka-Diyos* core values particularly in the subject area of *Edukasyon sa Pagpapakatao*.

B. Building a Foundational-Biblical Framework for *Maka-Diyos*.

a. The Definition of *Maka-Diyos*.

This is a Filipino version and translation of Godliness. And this is a highest quality of being religious and piety just so happened to be one of Department of Education core values. The term *Maka-Diyos* expresses one's Filipino strong spiritual belief to the revealed and true God. Likewise, the term *Maka-Diyos* shows adherence, reverence, and preference to highest principles of the one upholding the truth, which is God. There are many known Filipino writers considered *Maka-Diyos* as one of the national motto or national slogan, alongside with *Maka-Tao*, *Makakalikasan*, and *Makabansa*. In which in reference to being *Maka-Diyos* and for being a Filipino it shows a desire to love God before anything else. This is very biblical in a sense that this is the whole context of ten commandments, which to love God and love others. Furthermore, *Maka-Diyos* is a derivation on the Pledge of Allegiance to the Philippine Flag, as adopted on the February 12, 1998 with the passage of Republic Act. No. 8491, which is known as the Flag and Heraldic Code of the Philippines. Having mentioned these facts, the very essence of *Maka-Diyos* is the integration of disciplines, instructions and knowledges in the supremacy and authority of God. In other words, this *Maka-Diyos* core values is an articulation of the gospel adhering to the great commission to go, to make disciple, to baptize and to teach.

b. The *Maka-Diyos* in Building its Biblical-Foundational Framework.

Many bible scholars highlighted the idea that there is no such thing as biblical theology of education. However, throughout the study of biblical framework of education, the writer started to notice bits and pieces of verses from old testament and new testament that could be a development of the foundational framework for *Maka-Diyos* core values of the Department of Education. And in the following discussion are the bits and pieces of verses puzzled and structured by the writer to be a biblical – foundational framework of *Maka-Diyos* core values of the Department of Education.

1. *Maka-Diyos* a call for Unconditional Love-*Agape* (John 3:16, Romans 5:8)

“¹⁶For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life” (John 3:16, ESV).

“⁶For while we were still weak, at the right time Christ died for the ungodly. ⁷For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—⁸but God shows his love for us in that while we were still sinners, Christ died for us” (Romans 5:6-8, ESV).

The passage in John 3:16 has been considered as the greatest love of all time in which it had been demonstrated with unconditional kind of love with an ultimate purpose to save humanity from destruction and to gain the gift of everlasting life. The same context in following passage, the author Paul highlighted the unconditional love of God that despite the sinful nature of humanity, he sent his only begotten son to die for the atonement and payment from that bondage of sin. And this the good news or the gospel which need to be shared and told to all, the primacy of this need should be the agenda of *Maka-Diyos* core values. In relation to *Maka-Diyos* core values, it is obvious that it is call to live up in unconditional love wherein teachers, learners

and authorities in the department of education will establish their relationship in this profound truth and kind of love being attach and a prime mover of the *Maka-Diyos* core values of the department.

2. *Maka-Diyos* a call for Reality of Faith – *Kerygma* (Hebrews 11: 1-3, 6)

¹Now faith is the assurance of things hoped for, the conviction of things not seen. ²For by it the people of old received their commendation. ³By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible...⁶And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him (Hebrews 11: 1-3;6, ESV).

Craig B. Murison and David M. Benson in a series of topics in a book “Reimagining Christian Education” they wrote, faith and learning are integral to one another. Without faith, there can be no learning and without learning there can be no faith (Murison and Benson, 87). The conviction to believe of things not seen is reality that is hard to implement and many times drag anyone to unbelief. According to Louis Berkhof, with regards to faith, two words are used throughout the New Testament namely, *pistis* and the cognate verb *pisteuein* (Berkhof, 697). The relation of the two is that faith is a personal, intellectual and conviction with absolute trust, confidence, complete self-surrender towards to that the object of faith which is God Himself. Specifically, this kind of faith refers to a saving faith wrote by Paul in in the book Ephesians, “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God not a result of works, so that no one may boast (Ephesians 2:8-9, ESV). In relation to *Maka-Diyos* core values set as a standard by Department of Education, each one who are committed in this endeavor should develop and build such status of relationship and faith to God, so as to the tenets of faithfulness of every learners, teachers, parents and authorities throughout the scope of

educational institution. In context, this *Maka-Diyos* core values in which being attach to the system of education in Philippines, will be an implicit avenue for wide spread of this substantial reality of faith. Wherein, being *Maka-Diyos* core values will be starting point for a personal conviction in relation to a revelation of things not seen through faith. Likewise, this saving faith implicitly attach to this core values could nurture a lifelong commitment to respond and follow Christ as Lord and Savior. This is so important because without faith it is impossible to please God, for who ever draw near to God must believe that he exist and God rewards those who seek Him (Heb. 11:6, ESV). Only faith is the assurance of things hoped for, the conviction of things not seen (Heb.11:6, ESV).

3. *Maka-Diyos* a call for Eternal Hope – *Propheteia* (Jeremiah 29: 10-11;
Romans 15:13)

¹⁰For thus says the Lord: When seventy years are completed for Babylon, I will visit you, and I will fulfill to you my promise and bring you back to this place. ¹¹For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and a hope (Jeremiah 19:10-11, ESV).

¹³May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope (Romans 15:13, ESV).

It is very clear from the passage quoted from the Prophet Jeremiah, that God is concerned with the end result of the Messianic fulfillment into the lives of the people. As far as God is concerned, he always thinks the benefits and welfare of his people, that the time of that expected end will come they will spend that eternal benefits with Him. This is the kind of hope that should be integrate in the quality of teaching as being teach by the quality teachers, to develop hopeful and quality learners. This is the kind of hope to be shaped in *Maka-Diyos* core values. As

humanity lives, so the hope lives, because the God that gives this hope is not a God of the dead, but he is the God of the living. Geerhardus Vos wrote, God is so constituted in his nature that of those religiously attached to Him eternal life and ultimate resurrection of the body can be confidently expected (Vos, 390).

4. *Maka-Diyos* a call for In Worship-*Leitourgia* (Psalm 96:9; Proverbs 1:5-7)

⁹Worship the Lord in the splendor of holiness; tremble before him, all the earth! (Psalm 96:9, ESV).

⁵Let the wise hear and increase in learning, and the one who understands obtain guidance, ⁶to understand a proverb and a saying, the words of the wise and their riddles. ⁷The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction (Prov. 1:5-7, ESV).

The seeking of knowledge for many people became an assurance of the status of life. Wherein, education became the drive of life. Most of these people gain knowledge without having understand the real beginning for such knowledge. The bible is very clear that the real knowledge begins with fear (Prov. 1:7, ESV), worship, devotion, and respect for God's Holiness. According to Millard Erickson because humans are finite and God is infinite, if humans are to know God, that knowledge must come about by God taking the initiative to make himself known (Erickson, 150). Meaning, God is the ultimate source of wisdom and knowledge, everything is just revealed by Him. The implication of this concept towards *Maka-Diyos* core values is that teachers, learners and authorities of educational institution should establish themselves in a profound concept towards God. Practically speaking, it is important within the system of education to have a concrete biblical knowledge of God, in order to shape the principles that would solidify the *Maka-Diyos* core values. Thus, it will result to recognition of God's holiness, and reverence to God. And objectively a personal submission to His will, a personal relationship

to the Lord and Savior, explicitly a saving faith will happen. It also entails about life not being conform in the world but a transformation, and a renewal of mind (Romans 12:2, ESV). That means, being *Maka-Diyos* core values is being consciously aware of the true content of knowledge is based on God's revelation. And this knowledge develops fear to displease and disobey God, having understand the sovereignty of God is worthy of worship, honor, glory, and praise. Likewise, the *Maka-Diyos* core values in this aspect refers to a celebration and adoration of the presence of God and for the gift of life to the learners, teachers, parents, anyone that involve in system of education, this is the reason why there is service or stewardship in the content of education.

5. *Maka-Diyos* a call for Good Stewardship - *Diakonia* (1 Peter 4: 8-10;
Deuteronomy 6:4-9)

⁸Above all, keep loving one another earnestly, since love covers a multitude of sins.

⁹Show hospitality to one another without grumbling. ¹⁰As each has received a gift, use it to serve one another, as good stewards of God's varied grace (1 Pet. 4:8, ESV).

⁴Hear, O Israel: The Lord our God, the Lord is one. ⁵You shall love the Lord your God with all your heart and with all your soul and with all your might. ⁶And these words that I command you today shall be on your heart. ⁷You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. ⁸You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. ⁹You shall write them on the doorposts of your house and on your gates (Deut. 6:4-9, ESV).

The epistolary message above, is a reminder of Peter that God entrusted each one to a steward of the manifold grace of God for the profit of all. All teachers and learners are given a

part to play, each one has been a skill, the command is to fulfill that service to God by ministering each other. As the passage from Deuteronomy 6 had been emphasized, that everyone should teach God's commands, and above all, to love, fear and serve God. According to Pazmino, this passage provides an insights about the goals, the teacher, the student, the content and the setting of education (Pazmino, 19) in which the biblical framework of passing the commandments of God to the next generation.

This is another aspect of being *Maka-Diyos* that is someone who hears the call to love God with all heart, soul, and might or mind (Deut. 6:5, 2 Kings 23:25, Mat. 22:37, ESV). This renewing mind set and discernment of someone being *Maka-Diyos* will exalt anyone as steward with a servant heart for the needs of others. It is very clear, that this commandment will not only end by hearing, instead it should be put into practice, by not having a divided heart, by teaching diligently, and talking this commandment on the daily basis, not a single second taken for granted, at all times this would be a reminder to all. Meaning the *Maka-Diyos* core values is to be integrated in entire system of education, regardless of subject areas. In other words, this is not only the job of Values teachers to teach the concept of being *Maka-Diyos* instead by means of service and stewardship this would to be done or acted by everyone in the circle of education.

6. *Maka-Diyos* a call for Fellowship -*Koinonia* (1 Thessalonians 5:11;

Philippians. 4:8-9)

⁹For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, ¹⁰who died for us so that whether we are awake or asleep we might live with him.

¹¹Therefore encourage one another and build one another up, just as you are doing (1 Thel. 5: 9-11, ESV)

⁸Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. ⁹What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you (Phil. 4:8-9).

It is always a given fact that a teacher should set a good example and be a role model to the learners. In reality, teachers became a second parent, a friend, a guidance counselor and mentor to the learners. Being *Maka-Diyos* in this context is to reflect upon whatever is true, honorable, just, pure, lovely, commendable, any excellence, and anything worthy of praise to think about these things (Prov. 4:8, ESV). Avoidance and suspension of doing and thinking bad and negative things is highly recommended to each one whether a learner, a teacher, a parent and anyone that aim for quality education. Furthermore, having embrace the *Maka-Diyos* core values it is important not to be one sided, instead always to view things in two side because there is good and bad in all things. It is a constant reminder that truth in this aspect of *Maka-Diyos* should be put into practice. A reminder that to be doers of the word and not hearers only (James 1:22, ESV) because the truth will no value unless it is being apply in action.

IV. Conclusion and Final Reflections

Being part of the public school's educational system for more than five years a significant observation happened to be the highlights of this study. This observation revolves around in the deficiency of the Department of Education for not bringing the best of the real deal and essence of *Maka-Diyos* core values. Especially, in the context of implementation of this core values in any curricular programs and projects of the department, especially in the *Edukasyon sa Pagpapakatao* subject area. So as a student of bible school, the writer has nothing in terms of authority to pass a provision to change or even to negate what is being uphold for centuries or

more about the current educational system of the Department of Education. What the writer can do being trained as Christian educator is to offer a simple suggestion for anyone to have a different outlook and perspective towards the *Maka-Diyos* core values. The writer has to intension to Christianize the established educational system of the department, but instead the writer chose to pursue this study for future endeavor especially for the next generation of Christian educators to review, enhance and solidify the study on building a biblical-foundational framework for *Maka-Diyos* core values of public school's educational system because as for now there no any biblical basis being attach to this core values of *Maka-Diyos*. It is for personal conviction of the writer having that limited knowledge and skills in terms of interpretation of biblical texts just to create a structure of those suggested biblical-foundational framework for *Maka-Diyos* core values, though despite of that limitations the write able to treasure good experiences and lessons while doing this Capstone Project.

References

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Appendices

1. Agape- Greek agapē, in the New Testament, the fatherly love of God for humans, as well as the human reciprocal love for God. In Scripture, the transcendent *agape* love is the highest form of love and is contrasted with *eros*, or erotic love, and *philia*, or brotherly love.
2. Kerygma- the apostolic proclamation of salvation through Jesus Christ
3. Propheteia- literally means "gift of interpreting the will of God"
4. Leitourgia- literally means "work for the people"
5. Diakonia- meaning service, ministering, esp. of those who execute the commands of others
6. Koinonia- Christian fellowship or communion, with God or, more commonly, with fellow Christians


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Student Signature

May 16, 2022
Date

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Date Received: ____/____/____
Approved by: _____